



# How to Live in Harmony with Others



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





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Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

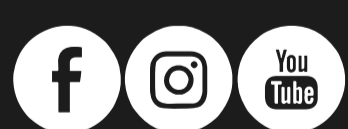
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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**

# Islam Calls to Being Good to Others

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*Chapter One*

Some people assume that roughness and harshness are indicative of nobility, righteousness, and courage.

*However, this notion is incorrect.*

“

**ISLAM ENCOURAGES DEALING WITH PEOPLE IN A GOOD WAY AND UPHOLDING MORALITY AND VIRTUOUS AKHLAAQ.**

”

For this reason, Allah ﷻ said in the Qur’an:

1

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

**And do good, for Allah certainly loves the good-doers.**

Surah al-Baqarah 195

In his Tafseer of this Aayah, Sheikh as-Sa’di said that Allah has commanded us to show Ihsaan in all matters, whether it be:

- Financial Dealings
- Ruling fairly in a position of authority
- Calling towards good and forbidding evil
- Teaching beneficial knowledge
- Fulfilling people’s needs
- Visiting the sick, and so on

This Aayah also includes Ihsaan from the perspective of worshipping Allah, which implies worshipping Him ﷻ as though one can see Him, or if one can’t, then knowing that Allah ﷻ sees him.

Then, Sheikh as-Sa’di says anyone who comes with these qualities becomes among the people about whom Allah ﷻ says:

2

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

**Those who do good will have the finest reward (Paradise) and ‘even’ more (i.e. Seeing Allah ﷻ in the Hereafter).**

Surah Yunus 26

Not only this, but Allah will also aid, support, and guide such people in all of their affairs.

The Qur’an talks abundantly about being good to one another and living with each other in harmony.

Allah ﷻ tells us to remember the favours others do for us:

3

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

**And do not forget kindness among yourselves.**

Surah al-Baqarah 237

He ﷻ commands us to forgive the people who wrong us and remember whatever good they have might done for us.

People deal with one another in either of two ways:



- **By being just and fair**

*This is obligatory.*



- **By treating everyone with Ihsaan and righteous behaviour**

*This higher level entails doing more for people than is obligatory, being willing to forgo one's rights over others, and disregarding the desires of one's Nafs.*

Striving for the second level is something all of us should aim for, even if it means practising it occasionally. The individuals most deserving of such treatment are those with whom we will share a lifetime, such as our spouses, neighbours, and so on.

Allah ﷻ also says:

4

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ

**Is there any reward for good other than good?**

Surah ar-Rahman 60

This Aayah shows that if someone does good for you, you should do good for him in return.

The Prophet ﷺ said in a hadith narrated by Abdullah ibn Umar رضي الله عنهما:

5

وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ

**And whoever does you a favour, repay him. If you do not find something to repay him, then pray for him until you see that you have repaid him.**

Sunan Abi Dawud 1672

The Prophet ﷺ also told us:

6

مَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا

**No one forgives another except that Allah increases his honour [...]**

Sahih Muslim 2588

Forgiving others, overlooking their wrongdoings against us, and practising forbearance bring about tranquillity in a person's heart and elevate their honour.

# Islam Calls to Having Good Manners With Others

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*Chapter Two*

Let us look at some more verses that teach us the right way of dealing with people.

Allah ﷻ says in the Qur'an:

1

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

Surah al-A'raf 199

The Prophet ﷺ said:

2

وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

[...] and treat the people with good behaviour.

Jami' at-Tirmidhi 1987 | Grade: Hasan

In this hadith, the Prophet ﷺ commanded us to treat people with kindness. It's important to remember that whenever Allah ﷻ and His Messenger command us regarding something, we become obliged to act upon it.

Good manners can elevate a person to the status of someone who prays at night and fasts during the day. The Prophet ﷺ told us:

3

إِنَّ الْمُؤْمِنَ لَيَدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ

By his good character a believer will attain the degree of one who prays during the night and fasts during the day.

Sunan Abi Dawud 4798 | Grade: Saheeh

Look at how Allah ﷻ describes the mercy He bestowed upon the Prophet ﷺ in the following Ayah:

4

بِمَا رَحْمَةٍ مِّنَ اللَّهِ لَنتَ لَهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ؕ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ؕ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him].

Surah Ali 'Imran 159

Allah ﷻ tells the Prophet ﷺ that his being soft, gentle and caring towards his companions was a Mercy from Him.

Allah perfected his manners and his character, thereby making them significant factors for his companions to love and ardently follow him.

He ﷻ says that if the Prophet ﷺ had bad manners and hardness in his heart, they would have abandoned him and disliked him.

This shows that good character attracts people.

Another benefit we extract from this Aayah is that consulting others is also a part of good manners. Seeking advice from righteous individuals not only yields benefits in the Dunya but also proves advantageous in matters concerning the Aakhirah.

Look what Allah ﷻ tells us in the following Aayah:

5

سَأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۚ وَأَطِيعُوا اللَّهَ  
وَرَسُولَهُ ۚ إِنْ كُنْتُمْ مُؤْمِنِينَ

**They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger, if you are believers.**

Surah al-Anfal 1

Here, Allah ﷻ instructs us to eliminate animosity, resolve disputes with others, and replace them with love, admiration, and care for one another.

Disobeying Allah and His Messenger takes a toll on a person's Imaan. Whenever a servant's obedience reduces, the level of his Imaan drops.

Allah ﷻ commands us to be good and kind in our speech:

6

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ

**And say to My slaves that they should say those words that are the best. Shaitân verily, sows a state of conflict and disagreements among them.**

Surah al-Isra 53

In this Aayah, Allah commanded us to control our tongues and use them only for good speech because anyone who is able to control his tongue finds it easy to control the actions of the rest of his body and use them to do good deeds.

The remaining part of the Aayah informs us that Shaytaan endeavours to sow enmity and hatred among Muslims, whether through worldly matters or those of the Hereafter. The most effective safeguard against his traps is to speak only good words.

Allah ﷻ also says:

7

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۚ نَحْنُ أَغْنَمُ بِمَا يَصِفُونَ

**Repel evil with that which is better. We are Best-Acquainted with the things they utter.**

Surah al-Mu'minoon 96

We are commanded to respond to the harm that people do to us with goodness.

Sheikh as-Sa'di emphasised that Allah ﷻ instructed the Prophet ﷺ to exemplify this elevated standard of goodness.

Furthermore, in this Aayah, Allah ﷻ is talking about the disbelievers. If this is how Allah wants us to treat disbelievers, consider how we should conduct ourselves towards the believers.

# Forgiving Others and Being Good to the One Who Treats You Badly

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*Chapter Three*

Let us discuss the virtues of forgiving others and striving to be on good terms with them.

Ponder over these powerful words of Allah ﷻ:

- 1 **فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ**  
**[...] but whoever forgives and makes reconciliation, his reward is with Allâh.**  
 Surah ash-Shuraa 40

Notice that Allah ﷻ did not specify the reward for the one who forgives and reconciles. This usually happens when the object being discussed (i.e. the reward) is too great to be specified.

Evil can never be the same as goodness. Allah ﷻ tells us:

- 2 **وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدُوٌّ كَانَ وَلِيًّا حَمِيمٌ**  
**The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.**  
**وَمَا يُلْقِهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِهَا إِلَّا ذُو حِظٍّ عَظِيمٍ**  
**But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.**  
 Surah Fussilat 34 - 35

Allah informs us that being good and kind to those who harm us transforms the enmity between us and them into friendship and love.

We also learn that nobody can have this beautiful quality except for those who are patient and in control of their Nafs.

The Prophet ﷺ told us in a hadith:

- 3 **تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَّى**  
**You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.**  
 Sahih al-Bukari 6011

Ibn Taymiyyah said that happiness lies in dealing with the creation while hoping for reward from Allah, and in fearing nothing but Him. If one behaves well towards people, he does it for Allah. He intends to show Him ﷻ that he cares about other people.




A person should examine his actions and intentions, asking whether they were done for Allah ﷻ or someone else. Seeking gratitude or reward from people for one's good behaviour towards them should never be his intention.

If one is able to be good to others, or care for them and serve them, he should realise it is Allah ﷻ who favoured him with the ability to perform such deeds. As a result, he should be grateful to Him and remember Him abundantly.

***Ibn al-Qayyim wrote in his book Madaarij As-Saalikeen:***

**One should treat people with gentleness, kindness, and softness, just as one desires to be treated by them. Avoid treating them with harshness and rudeness, as it may lead them to distance themselves from you. Furthermore, such behaviour can also adversely affect your relationship with Allah. There is nothing more beneficial for the heart than being good, gentle, and kind to others.**

**The people are usually one of the following:**

- 
  - **Strangers**  
*These are individuals you meet for the first time. You treat them with generosity, kindness and love.*
- 
  - **Friends**  
*These are people whom you often find around yourself. You behave well towards them to maintain your relationships with them.*
- 
  - **Enemies**  
*These are individuals who harbour hate and transgress against you. Even towards them, practice gentleness and softness, as it helps minimise the problems and harms they may cause you.*

And Allah knows best. To Him belongs every word of Praise.

May Allah send peace and blessings upon our Prophet Muhammad ﷺ, his family and his companions رضي الله عنهم.



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